

Religious Reading.

The Value of God's Word.

Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:105.

The entrance of thy words giveth light; it giveth understanding to the simple. Ps. 119:130.

Through thy precepts I get understanding. Ps. 119:104.

By the word of thy lips I have kept me from the paths of the destroyer. Ps. 119:174.

Thy word have I hid in mine heart, that I might not sin against thee. Ps. 119:11.

Thy word was unto me the joy and rejoicing of mine heart. Jer. 15:16.

This is my comfort in my affliction: for thy word hath quickened me. Unless thy law had been my delights, I should have perished in mine affliction. Ps. 119:50, 92.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. 2 Tim. 3:15.

God's Word.—Heaven and earth shall pass away, but God's word shall not pass away until all be fulfilled. When a prophecy or a promise is found written in the Bible, we may rest confidently on it, as sure to come to pass. No matter how improbable or unreasonable it may seem, if its declarations are clear and unmistakable, so also shall be its performance. Resting our finger on a Bible promise to one in poverty, or in bereavement, or in temptation, or in bewilderment, in our hour of need, we can say without qualification or fear: "Here is God's promise. It is made personal to me through my faith. I do not see how it can be fulfilled, but I am sure that it will be. If necessary, God will send angels from heaven, will set at naught kings and rulers of earth, and will empty one kingdom into another, in order that it may be fulfilled which was spoken of the Lord." And God will never such faith in his word as that. Never you doubt it.—H. C. Trumbull.

A Quiet Mind.

[From the Christian at Home.]

Most of us have found out how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper and courage when little things go wrong. How many times a day we are tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll in uplifted tones, nor see her striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in his Book, and been strengthened against need, and then, secure, as we thought, against temptation, have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing tea with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind? In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire and be safe from intrusion, while we read, meditate, rest or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the heavenly Father.

Sabbath Observance.

The law may enact that for purely civil reasons there shall be a weekly cessation of work; and as, on other grounds, Christians do rest on the first day of the week, the Legislature may adopt that for its periodic rest, and enact that all Government offices and public departments shall be closed on that day. It may go further, and legislate for the general cessation of business on that day, as it does for our legal holidays, and as the British Parliament did

a few years ago, when it created four new public holidays, for no reason whatever but to secure a well-needed rest for the people. In such legislation there would be no violation of either liberty or the rights of conscience.

But if that be the principle on which Sabbath legislation is to be maintained, Christians must see—and this is the point at which all along we have been aiming—that the responsibility for the preservation of the day of rest is thrown entirely upon them. So soon as they become careless about it, the one reason for the selection of the first day of the week by a civil legislature, for periodic rest, will disappear; and, therefore, they must look to their own observance of it. Their conduct here will do more than the words. Nor is the caution needed. For in the assertion of Christian liberty in regard to the Sabbath, many have degenerated into license, and from the sober, serious, and watchful Christians of the past, in which our fathers kept the Lord's Day, there has been a reaction into what is fast becoming the extreme in the opposite direction. But against this we ought to be earnestly on our guard, for if we Christians cease to guard the day, we cannot wonder if others shall ignore it. Why should business men traveling between New York and Chicago, so habitually contrive to spend the Sabbath between the two cities which they spend upon the railway? Why should merchants generally make just as little of leaving the city on a Sunday evening by train, as they would on another night in the week? It is in this no more to be wondered at, that the day in doors, with the windows carefully blinded, and the spending of its hours in driving for amusement? We judge no man here. We acknowledge that the New Testament has left in this matter, space for the free play of individual conscience. But we do say that if the current which has set in so strongly in this direction, in the case even of those who are true Christians, is allowed to run unchecked, the end will be the secularization of the day throughout the land. We are in the Thermopylae, here, and if we yield, we shall have, ere long, a Continental Sunday, with all its abominations.

It was a little while that the New York Tribune lately began to publish a Sunday issue. But it was a straw that shows how strongly the current of mammon and pleasure is running, and how much it is doing to undermine the foundations of our best institutions. Let it go on long enough and become strong enough, and the Sabbath will become like every other day, and we shall then perhaps begin to comprehend the value of that which we have lost. There is not a city in England or Scotland to-day where newspapers of the standing of the New York Times, the New York Tribune, and the World, publish Sunday issues; and if Christians in London could do without their Times and Daily News for one week, the week, why should not the Christians in New York do without their dailies? There was none of this thing among us before the war—why should it continue now?

But I forbear. The Sabbath will be among us what our Christian people are content to make it. The responsibility of its preservation is with them, and neither public meetings nor legislation will save it, unless we ourselves become conspicuous in honoring it. If it is little more to us than an ordinary day, how can we expect that it will be in any way regarded by others.—Christina at Work.

Uncle Tim's Talent.

Uncle Tim held up his saw and squinted along the teeth to see whether it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the wood-pile, and stepped up to the fence, saying, "Well, it is queer. There is not a city in England or Scotland to-day where newspapers of the standing of the New York Times, the New York Tribune, and the World, publish Sunday issues; and if Christians in London could do without their Times and Daily News for one week, the week, why should not the Christians in New York do without their dailies? There was none of this thing among us before the war—why should it continue now?"

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a great deal better to think more about the good things in him? "To have the talent for appreciation, as you call it," said the minister. "I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh onto fifty years that you're been telling me that you love me. An' I know you do; but I don't want you to stop sayin' it. I want you to keep tellin' it as well as livin' it.' An' I guess it's not only a talent of 'preciation that that's needed but a talent of tellin' it."

Uncle Tim screwed up his face for another squint along his saw teeth, and the minister walked away, reflecting how much brighter and better the world would be if all of us had the talent for appreciating the good things in others, and added to this appreciation Uncle Tim's "talent for tellin' it."—J. B. T. Marsh in Christian Week.

Congressional Funerals.

By the annual report of the clerk of the House of Representatives for the year ending June 30, 1879, it appears that the funerals of members who died in that year cost the government \$13,306.97. The funeral of the Hon. Gustave Schreier, of Texas, cost \$5,102.92, of which \$330.50 was expended for gloves and silk scarfs, at \$9 each, for delegation. The cost of the funeral of Hon. A. S. Williams was \$1,449.60; of the Hon. T. J. Quinn, \$452.15; of the Hon. Bush Clark, \$2,824.45; of the Hon. B. B. Douglas, \$1,041.63, and of the Hon. Julian Hartridge, of Georgia, \$2,886.22.

The itemized account of the expenses of Mr. Hartridge's funeral show the manner in which funeral delegations spend the government's money. The railroad tickets cost \$709.50, and \$280 were added for a special car. The bill for carriages was \$183. Before starting on the trip, apparently, an elaborate lunch was provided for the delegation. The dinner cost \$15, but the cost of the lunch was \$140.50; \$48.40 of this sum was used at a dining saloon which contains a bar, and \$92.50 (which is specifically set down as "lunch") at a liquor saloon, which does not furnish meals. Persons employed on the train which conveyed the delegation had no reason to complain of the generosity of the passengers. The car porter received \$10 and the conductor \$10. Other servants were pleasantly remunerated, the servant at the hotel in Savannah getting \$5. Another "lunch" was enjoyed at Savannah at a cost of \$83. A man named Say accompanied the delegation as a special messenger, at a salary of \$5 a day.

The expenses given above are not the only expenses attending the funerals. The public printer has recently appeared before the House committee on appropriation and asked for \$450,000 to supply deficiencies in the estimates for the present fiscal year. He stated that in the printing of eulogies of deceased members has cost up to date \$20,000, and that several were yet to be printed.

One man of exceeding good sense has emerged from the clouds and sorrows which cluster over Ireland. His name is Lord Londonderry, and he suggests as a remedy for the distress "universal abstinance from whiskey." "If all classes," he says, "or individuals, without waiting for others, would spend on relieving the wants of poorer neighbors to their own credit, what they now spend on whiskey, to their own destruction, it would be less necessary to supply deficiencies in the estimates for the present fiscal year. He stated that in the printing of eulogies of deceased members has cost up to date \$20,000, and that several were yet to be printed.

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MARKED DOWN!

The undersigned having marked down his stock of winter goods, and made such additions to the same as the season demands, will say that I intend to keep a full stock of all kinds of goods generally kept in a country store and WILL NOT BE UNDER-SOLD BY ANY ONE. Thanking the public for the very good trade with which they have favored me, I hope for a continuance of the same in the future.

ORA BISHOP.
Passumpsic, Mar. 4, 1880.

TO \$1500 A YEAR, or \$5 to \$10 a day in your own home. No risk. Women do as well as men. Many make more than the amount stated above. No one can fail to make money fast. You can make from 50 cents to \$2 an hour by doing your own work and spare time to the business. It costs nothing to try the system. We make it for money making over offered before. Business pleasant and strictly honest. Reader, if you want to know all about the system, we will send you full particulars and private terms free, samples sent & also free you can then make up your mind for yourself. Address GEORGE STENSON & CO., Portland, Maine.

THE TEMPERED ACCOUNT of the expenses of Mr. Hartridge's funeral show the manner in which funeral delegations spend the government's money. The railroad tickets cost \$709.50, and \$280 were added for a special car. The bill for carriages was \$183. Before starting on the trip, apparently, an elaborate lunch was provided for the delegation. The dinner cost \$15, but the cost of the lunch was \$140.50; \$48.40 of this sum was used at a dining saloon which contains a bar, and \$92.50 (which is specifically set down as "lunch") at a liquor saloon, which does not furnish meals. Persons employed on the train which conveyed the delegation had no reason to complain of the generosity of the passengers. The car porter received \$10 and the conductor \$10. Other servants were pleasantly remunerated, the servant at the hotel in Savannah getting \$5. Another "lunch" was enjoyed at Savannah at a cost of \$83. A man named Say accompanied the delegation as a special messenger, at a salary of \$5 a day.

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